

# Christ or Chaos

---

Charles C. Selecman





EX-LIBRIS



CARL-SWEAZY



Ex Libris

⌂ This Book the Gift of ⌂

Dr. Carl M. Sweazy



CHRIST OR CHAOS.

(1)



Digitized by the Internet Archive  
in 2024

# Christ or Chaos

---

By

CHARLES C. SELECMAN, D.D.



THE MASTER'S COLLEGE  
POWELL LIBRARY  
SANTA CLARITA, CA 91321

NASHVILLE, TENN.  
COKESBURY PRESS

1923

COPYRIGHT, 1923  
BY  
LAMAR & BARTON



## FOREWORD.

"THE morrow of victory," said Mazzini, "is more perilous than its eve." We are to-day in a period of moral relaxation. The immediate loss of morale among the American troops that followed the cessation of hostilities has spread to the whole nation. From the altitude of idealism and altruism there has been a sickly moral slump.

"It is Christ or chaos," said Lloyd George dramatically; while Col. Henry Watterson, his vision clarified as the evening shadows thickened, spoke these prophetic words: "Surely the future is black enough, yet it holds a hope, a single hope. One, and only one, power can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue is the religion of Christ and him crucified; the bedrock of civilization. If the world is to be saved from destruction, physical no less than spiritual destruction, it will be saved alone by the Christian religion. That eliminated leaves the world to eternal war."

There is one and only one remedy for the world's sickness, poverty, and woe. That remedy is Jesus the Lamb of God that taketh away the sins of the world.

There is one and only one light to relieve the

otherwise unbroken darkness, that is Jesus, the Light of the world.

The supreme need to-day is the enthronement of Christ in human thought, the dominance of Christ in human affairs, and the glorification of Christ in human hearts

## CONTENTS.

|                                                | PAGE |
|------------------------------------------------|------|
| FOREWORD.....                                  | 5    |
| I. CREATION.....                               | 9    |
| Is the Genesis Creation Story a Myth?.....     | 11   |
| II. THE BIBLE.....                             | 27   |
| Has the New Knowledge Discredited the Bible?.. | 29   |
| III. THE DEITY OF JESUS.....                   | 43   |
| Was Jesus Only a Good Man?.....                | 45   |
| IV. THE ATONEMENT.....                         | 59   |
| Did the Death of Jesus Atone for Sin?.....     | 61   |
| V. THE RESURRECTION.....                       | 75   |
| Did Jesus Rise from the Dead?.....             | 77   |



I.  
CREATION.

(9)



The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim.  
The unwearied sun, from day to day,  
Does his Creator's power display,  
And publishes to every land  
The work of an almighty hand.

Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the listening earth  
Repeats the story of her birth;  
While all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

What though in solemn silence all  
Move round the dark terrestrial ball?  
What though no real voice nor sound  
Amid the radiant orbs be found?  
In reason's ear they all rejoice  
And utter forth a glorious voice;  
Forever singing as they shine,  
"The hand that made us is divine!"

—*Joseph Addison.*

## IS THE GENESIS CREATION STORY A MYTH?

"In the beginning God created." (Gen. i. 1.)

ALL beginnings and all endings are out of sight. Tennyson exclaimed:

"Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

The profound charm of mystery hovers over all things. Man cannot by searching find God. Science, proceeding either forward or backward, soon stands bewildered before a maze of impenetrable mystery.

Unaided by a divine revelation man has not been able to interpret creation or to solve the riddle of his own existence.

Genesis, as its name implies, is a book of beginnings. Herein we have the story of the beginning of the heavens and the earth, the beginning of man and of sin.

The creation of the universe, the sphere of redemption; the creation of man, the object of redemption; the dim promise of Christ, the author of redemption; the setting apart of the chosen people as the repository of redemption, indicate broadly the message of the book.

Two grievous blunders are common to-day. The first is the attempt of teachers of religion to speak with authority on matters of science. The second is for scientists to assume authority in matters of religion. While certain religious leaders have erred in insisting on an outgrown scientific theory of creation it is no less unfortunate that many scientists have undertaken to push a purely materialistic theory so far as to leave no elbow room for a great world of facts and forces that can only be stated in terms of personality. The above-mentioned attitude of religious leaders is an affront to intelligence. It is both presumptuous and unnecessary. There is no conflict between sane religion and reverent science.

But if the attitude of these teachers of religion is affrontery, the attitude of the scientist who invades the realm of the spiritual with his negations, despair, and fatalism is insulting to human dignity and human personality. It overlooks the most obvious facts in the universe. It ignores the personal element in history which is, has been, and always will be the big determining factor in the upward struggle of the race.

We need not be so much concerned with the age of the world, or the processes through which it has passed, as with the fact that back of the process stands God. Back of the picture stands the artist, back of the temple stands the architect, back of creation stands the Creator.

Three great spiritual truths lie embedded in the Genesis creation story:

1. There is a personal God.
2. The Creator is distinct from creation.
3. Creation was successive and progressive, through matter, plant, and animal to man.

Now as scientific theories have changed so greatly in the last four hundred years since Copernicus promulgated his theory of the solar system, it is conceivable that other revolutionary changes may come in the next four hundred years. But it is not conceivable that mankind shall ever discover so many laws or processes as to forfeit these great spiritual truths or eliminate the personal element from the universe.

"In the beginning God!" Sublime simplicity! This bold assertion bears upon its face the heavenly marks of inspiration. There is no element of the puerile or fanciful in these sublime yet simple words. They come over you like the dawn, serene yet glorious. This is a kind of day-break chapter. The morning stars are singing together, and all the sons of God are shouting for joy. The image and superscription of the Almighty are discernible. There is a vast undertone of authority. The Bible contains no learned argument for the being and existence of God, just a bold, sublime declaration, "In the beginning God created." We can go no further. We need go no further.

You ask about the Mosaic authorship? Let us not quibble about Moses and manuscripts, and lose God! At the very least we can agree that here is a book that comes down to us out of a distant, shadowy past, that affords the world's best answer to the deep, instinctive questionings of the human heart. Whence came we? Answer, from God, who is our home. What is the *first cause*? Answer, God. What is the ultimate reality? God. What is the rational principle of the universe? God. Is the God consciousness fading out, as some recent writers assert? Are we getting quite well acquainted with the garden, but losing sight of the Gardener? Are we losing God in the wide jungle of material things? Are we stunned and stupefied by the mileage and tonnage of the universe? If so, let us keep alive our sense of wonder by reading Genesis, a book filled with the atmosphere of the infinite. Every sentence is saturated with deity. Every word is luminous with the divine presence. See how those bold declarations stand out: God created; God saw; God said; God commanded; God rested. Surely Jehovah is in this place. Now look out upon the world from this viewpoint, this *inspiration point*. Behold, it is God's world. Every bush is blazing with his glory, every mountain is smoking with his presence, every star leads to Bethlehem. Creation is not adrift. History is not a black riddle. Earth is not "darkness at the

core." There is a moral order. The universe is kind. God is on his throne. All creation groaneth and travaileth together. An increasing purpose does run through the ages. Man is *at home* in the universe. With confidence we can sing with Maltbie Babcock,

This is my Father's world.  
On the day of its wondrous birth  
The stars of light in phalanx bright  
Sang out its heavenly birth.

This is my Father's world.  
E'en yet to my list'ning ears,  
All nature sings, and around me rings  
The music of the spheres.

This is my Father's world.  
I rest me in the thought  
Of rocks and trees, of skies and seas,  
His hand the wonders wrought.

This is my Father's world.  
He shines in all that's fair.  
In the rustling grass I hear him pass  
He speaks to me everywhere.

This is my Father's world.  
Should my heart be ever sad?  
The Lord is King—let the heavens ring,  
God reigns—let the earth be glad.

Some may be troubled by the claim of certain literary critics that traces of mythology may be found in Genesis. Perhaps a safer statement would be that traces of Genesis are to be found in mythology. But our attention is called to such



examples as God speaking to the inhabitants of heaven, the serpent speaking to Eve in human language, and the marriage of angels (sons of God) with the daughters of men. Often such a criticism looks more formidable at a glance than its proportions justify. If, for example, Paul quoted from a pagan poet and Jesus drew upon heathen sources for some of his sayings, why should not the author of Genesis employ the literary forms of his day to teach a spiritual truth concerning God and his universe? If faint traces of mythology are discernible, yet we urge that he who wrote this simple, wondrous story of creation, freeing it of those puerile, grotesque marks of early mythology, purging it of every trace of the polytheism that cursed the ancient world, was strangely guided and inspired with wisdom from on high.

“By its sublime grandeur, by its symmetrical plan, by the profoundly philosophical disposition of its parts, and perhaps quite as much by its wonderful caution in the statement of facts, which *leaves room for all scientific discoveries*, it betrays the supreme wisdom which directed the pen of the writer and kept it throughout within the limits of truth.”

By its simplicity, its chaste, positive historical character this Biblical account of creation is in strong contrast with the fanciful, allegorical, intricate cosmogonies of all heathen religions,

whether born in the highly civilized communities of Egypt, the Orient, Greece, or Rome. An eminent scientist (Guyot), in the introduction to his volume on creation a generation ago, wrote as follows: "The chief design of the Bible, throughout the sacred volume, is to give us light upon the great truths needed for our spiritual life; all the rest serves only as a means to that end, and is merely incidental. . . . Destined for men of all times and of all degrees of culture, its instructions are clothed in simple, popular language which renders them accessible alike to the unlearned, to the cultivated man, and to the devotee of science."

Sublime, simple, satisfying is this story of beginnings. A poem? To be sure the poetic insight is here. But it is more than genius; it is inspiration. It is as high above Homer and Browning as the heavens are high above the earth. You have only to lay this concise account of creation alongside other cosmogonies of the ancients to be convinced of its unique and superior qualities.

For example, here is an abridgment from an ancient Chaldean account as translated for the "Library of Original Sources":

Long ago when the heavens above and the earth beneath had no name, when not one of the gods had been called into being, and no fates decreed, then were created all the gods. It came to pass that the mother goddess revolted against a

certain assembly of gods who had gathered at banquet at the call of a rival god, who was disputing her supremacy. The mother goddess was raging. She was spawning monster serpents, and for blood she filled their bodies with poison. When the news of this revolt reached the banquet hall, the assembled gods were struck with deathly terror. But finally they found courage to sit down to banquet. Sweet drink overcame their senses, and all became drunken. Then their spirits rose, they elected one of their number ruler, and he went forth to battle with his powerful, raging adversary. The struggle was prolonged and terrible. They hurled thunder, lightning, storms, and hurricanes at each other. Finally the goddess was overcome and slain. Her victor triumphantly tore off her skin, dividing it in halves. One part of the skin he stood up and made the heavenly dome. Of the other half he made the lower regions.

Now analyze that story. The skin of a slain goddess is the raw material of the universe. A drunken, raging, jealous victor is the creator. A precarious existence one would have in such a world!

If the reader can, by any stretch of imagination, conceive of the intellectual and moral effects of having lived from childhood under such a conception of life and the universe, with the thought that back of all the forces of nature—wind, rain, sunshine, harvest, life, labor, destiny—there is only a drunken, gluttonous banquet hall filled with hate, lust, stupor, and revenge, he can, in a measure at least, appreciate and be thankful for our Biblical account of a world at the beginning of which is eternal goodness.

Here is a Brahman account of the origin of the

world: "The divine, self-existent One first created the waters and placed his seed in them. This seed became a golden egg, in brilliancy equal to the sun. For a whole year the divine One resided in this wondrous egg; after which he divided it in halves. Out of one half he made the heavens and of the other the earth." A sort of hatched-out universe you see!

But some one urges that Genesis is not scientific. Fortunately it is not, else it would have been discarded long ago. Books of science have to be rewritten every decade. How crude are the scientific utterances of Bacon in the light of the new knowledge! Each new discovery, as of gravitation, electricity, radium, makes it necessary to revise your books of science. The ancient Israelite did not possess our conception of natural laws. His science consisted in the recognition of the handiwork of the Creator. (Ps. viii.) "Physical science and the Biblical cosmogony, in their description of natural phenomena, belong to two wholly diverse phases of thought. There is nothing in the Genesis account of beginnings of which modern astronomy, geology, or biology can take account. If we go to the Bible for purely scientific knowledge, we are asking what it does not undertake to give. This is not a book of science, but a book of religion."

As Guyot says: "Let us not, therefore, hope, much less ask, from science the knowledge which

it can never give; nor seek from the Bible the science which it does not intend to teach. Let us receive from the Bible on trust the fundamental truths to which human science cannot attain. Thus we shall be convinced, if I do not greatly err, that the two books, coming from the same author, do not oppose, but complete one another, forming together the whole revelation of God to man."

Genesis does not seek to explain *how* the universe came into being or how long it required for it to assume its present forms. The book of nature is open, and this narrative does not anticipate, is not designed to anticipate, that full knowledge which can come only through study and investigation. But there are here certain broad indications of the great plan after which the world was constructed. (1) There was a beginning. (2) There was a Creator. (3) Things did not come by chance. (4) There was an order of development. (5) Man was the chief work of creation.

The discussion of evolution as affecting one's loyalty to the Bible is wholly unnecessary and often ludicrous. If there is anything more grievous than to see an aged conservative loudly inveighing *against* evolution, it is the sight of a young and confessedly advanced theologian subjecting his congregation to a learned dissertation on science. We need not be so much concerned

with the age of the world, or the processes through which it has passed, as with the fact that, however far you go back to arrive at the beginning, there stands God.

A fire mist and a planet,  
A crystal and a cell,  
A jellyfish and a saurian,  
And caves where the cave men dwell,  
The sense of law and beauty  
And a face turned from the clod—  
Some call it evolution,  
And others call it God.

Certainly when any theory develops tendencies that are grossly materialistic and irreverent, then a protest may be expected. If we are to judge from the utterances of many teachers of science to-day, the time for this protest is ripe. "Pantheism and materialism are at the door with all their internal impossibilities and with all the contradictions they engender in the moral and spiritual world." We need not be surprised when certain half-baked scientists swagger and strut through the realm of spiritual things and assume to laugh the Creator out of court because they have discovered some of his ways of doing things, that there should be a somewhat general rejoinder from those who still insist that man is something more than an animated clod or a highly developed brute.

Should evolution establish man's place in the line of ascent from lower animal forms, it has



dealt with only the lowest and least important facts concerning him. We have another lineage to trace that reaches not downward to that realm where nature is red in tooth and claw, but upward to a region of spirit, character, love, fellowship in the life eternal. Biology may speak of what man *has been* on his physical side. But theology is busy with the contemplation of the more satisfactory and reasonable fact that God created man in his image and into his physical body breathed the breath of life and that, while "it doth not yet appear what we shall be, we know that when he shall appear we shall be like him, for we shall see him as he is." "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

There are only two possible theories of the existence of the universe and man. One is the materialistic theory; the other is spiritual. Either matter is eternal and self-existent, or Spirit is eternal and the universe is the product of the thought of some One and is guided and upheld by him. Either the house made itself, or there is a divine Artificer.

These theories, of which all others can be but modifications, are equally mysterious but not equally satisfactory.

The first fails to satisfy man for these reasons: The materialistic theory is unthinkable. Who

can conceive that mere matter, existing for millions of years, could by blind chance have become so orderly, so beautiful, so thinkable?

The materialistic theory exalts matter over man, to think of it as eternal, while he lives but a moment and then passes away. If this theory is true, no purpose is or can be in any existing thing. All is a material mystery; we are part of that mystery. There is no meaning attached to anything. Creation has no mission. Man has no mission. There is no incentive to virtue, no right, no wrong. The great machine is grinding blindly on. In its grinding we have appeared, and in its grinding we shall disappear; but all to no purpose, for all is matter. The universe is God; but a blind God, a purposeless God, an unintelligent God, an impersonal God! It neither loves nor hates, sees nor feels, approves nor condemns. Life then is an enigma. There is no answer to "Why am I here?" In fact, there is no "I." All there is of a man is the one hundred and fifty pounds of matter which forms the body and that shall return again to dust and ashes when he dies.

Such a theory degrades man to a level with the dust, and no skillful modification of it can ever satisfy the living soul created in God's image.

According to the other theory, God is the beginning of all. Spirit is eternal and not matter. This message is a satisfactory one for the

reason that it does just the things which we have said the other fails to do.

It teaches that divine, infinite intelligence lies back of creation. When man walks forth upon the earth with this revelation, he has the beginning of all truth; he has at least found one end of the thread out of which this great fabric has been woven. He beholds creation, not as a mass of matter moving on to an unknown and an undetermined goal, stirred by blind and awful forces, spreading death on every hand, but as a world made for man and presided over by the ever-watchful eye of a Heavenly Father. This doctrine makes man at home in the universe.

It exalts man over matter, teaches him his kinship with God, and that his body is only the clay house in which his soul lingers for a time, when it shall break from its tenement and go home to be with God. The greatness of human personality is revealed; man is made in the image of God.

It teaches us that creation has a mission, that every star that goes flaming through space is an emissary of the Most High. Man has a mission. He lives for the glory of his Maker, and his guilt or holiness depends on his departure from or adherence to the law of righteousness.

"This then," to quote Marcus Dods, "is the first lesson of the Bible: that at the root and origin of all this vast material universe, before

whose laws we are crushed as the moth, there abides a living, conscious Spirit, who wills and knows and fashions all things. The belief of this changes for us the whole face of nature, and instead of a chill, impersonal world of forces to which no appeal can be made and in which matter is supreme, gives us the home of a Father. If you are yourself but a particle of a huge and unconscious universe, a particle which, like a flake of foam or a drop of rain or a gnat or a beetle, lasts its brief space and then yields up its substance to be molded into some new creature; if there is no power that understands you and sympathizes with you and makes provision for your instincts, your aspirations, your capabilities; if man is himself the highest intelligence, and if all things are the purposeless result of physical forces; if, in short, there is no God, no consciousness at the beginning as at the end of all things, then nothing can be more melancholy than our position. Our higher desires, which seem to separate us so immeasurably from the brutes, we have only that they may be cut down by the keen edge of time and wither in barren disappointment; our reason we have only to enable us to see and measure the brevity of our span and so live our little day, not joyously as the unforeseeing beasts, but shadowed by the hastening gloom of anticipated, inevitable, and everlasting night; our faculty for worshiping and for striving to serve and to resemble the

perfect, living One, that faculty which seems to be the thing of greatest promise and of finest quality in us and to which is certainly due the largest part of what is admirable and profitable in human history, is the most mocking and foolish of all our parts. But, God be thanked, he has revealed himself to us; has given us in the harmonious and progressive movement of all around us sufficient indication that, even in the material world, intelligence and purpose reign; an indication which becomes immensely clearer as we pass into the world of man; and which, in presence of the person and life of Christ, attains the brightness of a conviction which illuminates all besides."

II.  
THE BIBLE.

(27)



Upon the gospel's sacred page  
The gathered beams of ages shine;  
And, as it hastens, every age  
But makes its brightness more divine.

On mightier wing, in loftier flight,  
From year to year does knowledge soar;  
And as it soars, the gospel light  
Becomes effulgent more and more.

More glorious as the centuries roll,  
New regions blest, new powers unfurled,  
Expanding with the expanding soul,  
Its radiance shall o'erflow the world.

Flow to restore, but not destroy;  
As when the cloudless lamp of day  
Pours out its floods of light and joy  
And sweeps the lingering mists away.

—*John Bowring.*

## HAS THE NEW KNOWLEDGE DISCREDITED THE BIBLE?

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. . . . Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." (Isa. lv.)

LIKE rain and snow, the Bible is a producer of harvests and is, therefore, its own defense. Its best credentials are results. As Principal Fairbairn has aptly said: "In this Book, studied, believed, and obeyed, is found the strength of manhood, the prosperity of society, the stability of nations."

When an Indian prince asked Queen Victoria the secret of the greatness of England, her answer was to hand him a Bible.

In an after-dinner speech, following an attack upon the Bible and Christianity by a noted infidel, James Russell Lowell said: "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet, ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled

and unpolluted; a place where age is revered, infancy protected, womanhood defended, and human life held in due regard; when skepticism can find such a place ten miles square on the globe where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Saviour."

The Bible, said a Japanese leader, has added a story to our houses.

After remarking that it is most difficult to estimate accurately the historic influence of religious ideas, Walter Rauschenbusch asks this pertinent question: "Have there been any widespread, continuous, and successful movements for social justice outside the territory influenced by Christianity?"

The Bible has created an exalted type of life, a keener sense of justice, a higher regard for human values, a truer spirit of brotherhood, and larger faith in the worth and capacity of the common man.

To condense some paragraphs from Dr. James W. Lee's pamphlet: The Bible contains enough

hope to supply optimism to the whole human race, enough love to fill with affection every human heart, enough justice to make exact and fair every transaction, enough gladness to thrill every soul with delight, enough melody to fill every life with music, and enough beauty to paint every earthly situation in the colors of heaven.

The Bible has stamped its impress upon the map of the world and wrought its ideals into the texture of human history. Wherever life is becoming larger in vision, loftier in moral standards, richer in its fruitage of good will, the influence is traceable to the Bible. Its teachings are interwoven in all life. "Consider the great historic fact," said Huxley, the great scientist, "that for centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who ever left his village to be ignorant of the existence of other countries and other civilizations and of a great past stretching back to the farthest limits of the oldest nations of the world. By the study of what other book could children be so humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?"

The Bible has been the Magna Charta of the poor and the oppressed. Down to the modern times no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen so strongly laid down. The Bible is the most democratic book in the world.

The Bible has been called by educators "the mother of popular education," the greatest factor in the diffusion of literature, "and just as easily the most powerful educative force that has ever entered humanity."

A modern writer speculates upon the task of destroying the Bible. He makes humanity wake up some morning and read in all the daily papers published in all the languages of the earth this item: "Yesterday all the Bibles on the globe were burned up. They were taken from all the homes of prayer, from all the pulpits of Christendom, from all public and private libraries of every land, from all courthouses where they were used by witnesses called upon to testify on oath and were piled in a vast mountain of sacred books and reduced to ashes."

Dramatically then he calls attention to the

fact that the task of destroying the Bible is just begun. The Bible stands in all lands in marble and stone. Cathedrals will have to be taken down and destroyed. Still there remains the Bible in art, the Holy Scriptures according to Raphael and Michelangelo and Murillo and Titian and Rubens, the scriptures in glory of color and the splendor of beauty.

Then there is the Bible in the form of music, Handel and Haydn, Mozart and Mendelssohn; and the Bible in poetry, history, essay, law, and fiction, and scripture sentiments carved on the tombs of the sainted dead. Surely this Book has permeated humanity so deeply that to uproot it would shake the foundations of the world and unravel the fabric of human society.

Notwithstanding the great and beneficial results produced by the Bible, it is rather surprising to find certain pious folk growing nervous and disturbed and certain critics inclined to reduce the Bible to the level of other ancient documents.

"Criticism," says Professor Gwatkin, "has demolished alike the Catholic assumption of an infallible Church and the Protestant assumption of an infallible Book."

Let us frankly admit that theologians have often made claims for the Bible which the Bible does not make for itself. The task of separating dogma and tradition from the essential life and message of the Bible is difficult and perplexing.



For example, narrow dogmatists have used such stray passages as "the four corners of the earth" to prove the world flat. Old Galileo, who discovered that the earth could not stand still, was ordered by the pope and cardinals to come from Florence to Rome and get down on his knees and lay his hand on the Bible and say: "I abjure, curse, and detest the error and heresy of the movement of the earth." The Copernican theory was rejected because it was thought to conflict with scripture.

Some zealous ones fancy that we must accept Archbishop Usher's chronology, printed in the margin of some editions of the Bible, as well as the headings of books and chapters indicating contents and authorship. The path of geology has been blocked by the so-called Biblical view of creation, especially that view which limits creation to six days of twenty-four hours each.

Over against this unwarranted conservatism we observe an irreverent and destructive radicalism that would give us a mutilated Bible shorn of authority and robbed of every vestige of the supernatural. To-day there are men everywhere proclaiming a gospel without the supernatural. They are asking us to be content with a perfectly human Christ; with a Bethlehem where no miracle was wrought; with a Calvary without an atonement for sin; with a sepulcher from which no angel hand ever rolled away the stone. They are

asking us to regard the Pentateuch as but a piecework of more ancient documents, the creation story as a myth, Moses as a master magician, and the prophets as roaming dervishes. All references to supernatural power are held untrustworthy. Jesus was merely the human son of a human father, who died a violent death and came not forth again from the black precincts of the grave.

Twenty years ago, while in England, I heard a brilliant London preacher boasting that historical criticism had prevailed in Germany and England and would soon prevail in America.

But what has happened? Germany has gone on the rocks of materialism and militarism, and the same London preacher has been recently writing on why the people do not go to church. Travelers to Germany say her places of worship are forsaken, and a noted religious leader says the only difference between the Established Church and the Nonconformists in England is that the first is dead and knows it and the second is dead and doesn't know it. You cannot keep the Church of God alive and nourished upon the dry husks of critical and scientific discussion. When human beings are hungry they prefer plain, wholesome food to lectures on dietetics, digestion, and assimilation. "Should the cook plant herself in the door some fine morning and propose to give a lecture on 'How We Got Our Cookbook,'

when every member of the family was hungry, you would probably be tempted to say: 'We are glad you have a cookbook, but as to how you got it we do not care a continental, but we would be delighted if you could see your way clear just now to pass the waffles.'"

This charge I lay at the door of modern radical critics. The people have asked for the bread of life; and they have been given a stone, hard, dry, cold, inorganic, without life and void of one atom of power and nutrition. Poor, struggling mortals are much more deeply interested in love and sympathy and pardon and good will and brotherhood and hope and comfort, of which the Bible is full, than in lectures on the literature of the Old Testament. The average man has neither time nor taste for these things.

William Tyndale, the father of the open Bible, to whom the world owes a debt it can never repay, who was strangled and burned at the stake for producing the first printed English New Testament, said he proposed to make it possible for the plowboys to possess and read the Word of God. But if our ultraliberal literary critics succeed, the Bible is no longer the possession of the common people. The average man has not sufficient learning to understand all the claims of modern literary and historical criticism. But he knows enough to recognize that the attitude of scholarship to the Bible has changed. Rever-

ence for its authority has gone. The "thus saith the Lord" no longer signifies anything.

In my opinion the greatest harm to a true knowledge and appreciation of the Bible comes from these two extremes, the radical conservatives and the radical radicals. If the first group has held rather blindly to a dead traditionalism and an unreasonable and narrow literalism, the second group has shown much more zeal to discover traces of certain documents than to hear the voice of God and discern the will of God.

The conservative group has clung to untenable and nonessential theories of inspiration, creation, and religion, and sometimes exhibited a spirit akin to the inquisition. It has put unnecessary difficulties in the way of young people and of teachers of the young people. It has demanded, not that they accept the Bible as the word of God, but a certain tradition concerning the Bible. The results have sometimes been disastrous, for believing what one should not believe may lead to doubting what one should not doubt.

The radical group have dealt too much with conjecture and uncertainty and have been rash and premature in announcing their conclusions. For example, distinguished critics announced that Homer never lived and Troy never existed. But a German named Schlieman went over to Asia Minor and dug up Troy, and the critics were rebuked by facts. The critics had announced

that no such king as Menes ever lived until Professor Petric dug up his mummy. They were rebuked by the silent lips of a dead man. Scholars gravely announced that the art of writing did not exist prior to 600 B.C. and therefore many things stated in the Old Testament could not be true. But the spade of the archæologist dug up the code of Hammurabi, king of Babylon, who lived and reigned before Abraham journeyed to Canaan.

Many critics rejected the Book of the Acts as being inaccurate and untrustworthy. But Sir William Ramsay and others have been busy about the ancient site of Paul's churches, and the critics have reversed themselves.

There are doubtless some errors in the Bible, but they in no wise affect man's moral duty or the plan of eternal salvation. As some one has said, they are only little pebbles, they do not block the way of the tide. They are like cracks in a glacier, and a man whose mind is bent on his goal takes them in at a stride. John Wesley said, in speaking of the genealogies of the Bible, that they might not all be correct, but that they were sufficiently in conformity with the facts for all practical purposes.

No, the new knowledge has not discredited the Bible. "The critics will take care of each other, and God will take care of the Book." It has stood many a storm, and still it maintains its

sway over human hearts and lives. It is "the impregnable rock," as Gladstone called it. It is the anvil that wears the hammer out. What it needs to-day is not so much learned defense or critical dissection as to be prayerfully studied, faithfully proclaimed, and courageously applied to human affairs. It is a book of knowledge, a book of power, a book of life. It is independent of time. It is old, yet it is young. Age does not wither it. It is independent of place. It is the Book of mankind. In Rome, when Rome was essentially a Greek city, it became a Greek book. In the West it became a Latin book. In the East it became a Syriac book. In the South it became a Coptic book. In the North it made its way slowly but surely to the unlettered hordes which swarmed beyond the bounds of civilization, to the Goths, the Armenians, and the Slavs, creating for its use an alphabet and a written language.

Tennyson makes his Wycliffite hero sing:

Heaven-sweet Evangel, ever-living word,  
Who whilom spakest to the South in Greek  
About the soft Mediterranean shores,  
And then in Latin to the Latin crowd,  
As good need was—thou hast come to talk our isle.  
Hereafter then, fulfilling Pentecost  
Must learn to use the tongues of all the world.

In the century the American Bible Society alone has published one hundred and twenty-three million volumes of the Bible in more than



one hundred and fifty languages. Voltaire, who died in 1778, prophesied that within a hundred years the Bible would be an unknown book. But, contrary to this prophecy, over thirty million volumes of Holy Scriptures come from the press every year. The Bible, which in Voltaire's day existed in only thirty-eight tongues, is now available in whole or in part in over five hundred languages, one hundred and fifty of which were for the first time reduced to writing by Bible translators. It is thus the seed of truth is being scattered and multiplied. The word of God is not bound. It is not peculiar to any climate or race or age. It came to us from the East, from the rocks of Sinai, the temple courts of Jerusalem, the waters of Babylon; from Bethlehem and Calvary and Olivet. But it is at home in the West. It searches us, condemns us, comforts us, redeems us as none of our own masters has done or can do. In all climates, in all zones, in all stages of human progress and knowledge, the Bible overflows with victorious life. It has triumphed over every obstacle. Its opponents have left no weapon untried—ridicule, reproach, anger, scorn. It has been misunderstood, misused, and falsely interpreted by its friends; the object of criticism and contempt by its enemies. But it has laughed at the shaking of the spear. Its assailants have been routed; while it moves forward unscathed, calm, conquering. The Book of books has completely



vindicated its own inspiration and demonstrated its divine power.

If the study of the false doctrines of Nietzsche and Bernhardt produced rank materialism and militarism, if Marx's teaching produced Bolshevism, the spreading of God's Word will bring a harvest of righteousness and good will. "For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

We search the world for truth, we cull  
The good, the pure, the beautiful  
From craven stone and written scroll,  
From all old flower fields of the soul.

And weary seekers of the best  
We come back laden from our quest,  
To find that all the sages said  
Is the book our mothers read.



III.  
THE DEITY OF JESUS.

Fairest Lord Jesus!  
Ruler of all nature!  
O thou of God and man the Son!  
Thee will I cherish,  
Thee will I honor,  
Thee my soul's glory, joy, and crown.

Fair are the meadows,  
Fairer still the woodlands,  
Robed in the blooming garb of spring;  
Jesus is fairer,  
Jesus is purer,  
Who makes the woeful heart to sing.

Fair is the sunshine,  
Fairer still the moonlight,  
And all the twinkling, starry host;  
Jesus shines brighter,  
Jesus shines purer  
Than all the angels heaven can boast.

—*Crusader's Hymn.*

## “WAS JESUS ONLY A GOOD MAN?”

“For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by him and for him; and he is before all things, and by him all things consist.” (Paul.)

“The Word was with God and the Word was God. . . . All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men.” (John.)

“Verily, verily I say unto you, Before Abraham was, I am. (Then they took stones to cast at him.) . . . Glorify thou me with the glory which I had with thee before the world was. . . . He that hath seen me, hath seen the Father. . . . I and my Father are one. (Then the Jews took up stones again to stone him.) . . . Jesus asked them saying, What think ye of Christ? Whose son is he? They answered, the son of David. He saith unto them, How then doth David in spirit call him Lord? . . . The Son of man shall come in his glory with all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations. Then shall the King say. . . . All power is given unto me. . . . Lo, I am with you alway.” (Jesus.)

A GREAT London preacher, himself a pronounced modernist, admits there is a surface drift toward unitarianism in the Protestant Churches throughout the world. The facts would probably justify the conclusion that the movement is more than superficial. Judged from occasional glimpses we get into college classroom theological opinions, from frequent utterances in liberal pulpits, and from the current literature of to-day, influenced as it is by the dominance of

scientific thought, the drift is a bulk movement, affecting not the surface only but the roots and fundamentals of our Christian faith.

The trend toward unitarianism has been largely due to critics who have deliberately undertaken to get rid of the supernatural in religion. In 1860 Ernest Renan, while visiting the Holy Land, wrote his "Life of Jesus." His original intention was to write a history of the origin of Christianity. "Jesus would scarcely have been named," he says in his introduction; "I should have endeavored to show how the ideas which have grown up under his name took root and covered the world." But, residing on the frontier of Galilee and traversing in all directions the country of the Gospels, visiting Jerusalem, Hebron, Samaria, and almost all the important localities of the history of Jesus, he declares: "All this history, which at a distance seems to float in the clouds of an unreal world, thus took a form, a solidity which astonished me. The striking agreement of text with the places, the marvelous harmony of the gospel ideal with the country which served it as a framework were a revelation to me. . . . In place of an abstract being whose existence might have been doubted, I saw living and moving an admirable human figure." But that was as far as Renan proceeded toward faith in Christ, from an abstract being and a set of ideas to an admirable human figure. In the first paragraph of his

biography he speaks of Jesus as a superior personage, who, by his bold originality and by the love which he was able to inspire, became the object and fixed the starting point of the future faith of humanity. But Renan, strongly influenced by Bauer and Strauss, declares the Gospels are in part legendary, "since they are full of miracles and of the supernatural." He speaks of "the miracles which Jesus *thought* he performed," and boldly pronounces some of them "pious fiction." When he comes to the resurrection he declares: "For the historian, the life of Jesus finishes with his last sigh." But he ventures to suggest that the "strong imagination of Mary Magdalen . . . gave to the world a resuscitated God!"

To proceed upon the assumption that every element of the supernatural must be eliminated from Christ and Christianity may at first seem more rational and more in keeping with the scientific method of this modern age. However, we may as well frankly admit that when we have gone through the Gospels with this process we have made sorry work of our records. We have left an emasculated religion, reduced the gospel story to a mass of shreds, produced a grotesque and irrational conception of Christ, brought the whole question into the realm of doubtful conjecture, clouded the documentary evidence, and let the lifeblood not only out of the New Testa-



ment but out of the very heart of the Christian Church. All this result is clearly because critics start out with the *a priori* theory that all reference to the supernatural is incredible.

In this connection one recalls the apt utterance of Huxley: "The day fly has better grounds for calling a thunderstorm supernatural than has man, with his experience of an infinitesimal fraction of duration, to say that the most astonishing event that can be imagined is beyond the scope of natural courses." Without venturing upon a discussion of miracles, let us not conclude that science necessarily has the last word and that that word must only be negative. "There are more things in heaven and earth than are dreamed of in your philosophy." This haughty intellectual procedure is not wholly scientific after all. The man who cuts the supernatural out of the New Testament has no justification for doing so outside of his own mental attitude. Not one scrap of evidence has been brought to light, either out of the earth or from the monuments or from the manuscripts or from the shelves of old libraries or from buried cities; not one single fact has been discovered by telescope or microscope or spectroscope, by linguist or historian or archæologist to invalidate a single paragraph of the Gospels as they appear in our New Testament.

We are facing to-day the question which Jesus asked, "What think ye of Christ?" Only we are

more fortunately situated than the group to whom this question was addressed, inasmuch as we have before us the testimony of nearly two thousand years of history.

If we say he is only a man, we are obliged to explain two things—viz., the New Testament and the growth and influence of the Christian religion.

Either Jesus lived, walked the dusty paths of human service, spake as never man spake, exercised a strange mastery over nature, multiplying loaves, healing disease, calming storms; and, finally, died upon the cross and rose again, or the four Gospels were fabricated by obscure and unlettered men, and this fabrication has proved the mightiest civilizing force in human history.

According to the story as we have received it from the four Gospels, here is a personage that has a perfect youth, growing in wisdom and stature and in favor with God and man; who in maturity exhibits a character of innocence, actuated by no evil or destructive passions, never has cause to regret anything he has done, expresses nowhere a single feeling of compunction or the least sense of unworthiness, boldly asking his accusers, "Which of you convinceth me of sin?" who makes astonishing claims as to his having come forth from God, and being the light of the world; who bears without faltering the common ills and hindrances of life, serene in the

midst of vexations, before obstacles, or in the storm of fanaticism and violence; never losing his perfect poise or control even when buffeted, maligned, spit upon, crucified; magnificent even in the throes of physical death; "poor, hungry, weary, and despised, insulted by his enemies, deserted by his friends, but never disheartened, never fretted or ruffled"; as a teacher clear, profound, and simple, free from all current superstitions, though he lived in an obscure region and among a superstitious people; erecting moral standards transcending those of all human teachers, "in precepts that carry their own evidence and are in fact great spiritual laws ordained by God"; and free from all national or racial prejudice though a citizen of a small, oppressed nation and coming of a people narrow and intense in their prejudices. To quote Horace Bushnell: "We have seen him unfolding as a flower, from the germ of a perfect youth; growing up to enter into great scenes and have his part in great trials; harmonious in all with himself and truth, a miracle of celestial beauty. He is a lamb in innocence, a God in dignity, revealing an impenitent but faultless piety, such as no mortal ever attempted, such as, to the highest of mortals, is inherently impossible. He advances the most extravagant pretensions, without any show of conceit, or even seeming fault of modesty. He suffers without affectation of composure and with-

out restraint of pride; suffers as no mortal sensibility can, and where, to mortal view, there was no reason for pain at all; giving us not only an example of gentleness and patience in all the small trials of life, but revealing the depths even of the passive virtues of God in his agony and the patience of his suffering love. He undertakes also a plan, universal in extent, perpetual in time—viz., to unite all nations in a kingdom of righteousness under God; laying his foundation in the hearts of the poor, as no great teacher had ever done before, and yet without creating ever a faction or stirring one partisan feeling in his followers. In his teachings he is perfectly original, distinct from his age and from all ages; never warped by the expectation of his friends; always in a balance of truth, swayed by no excesses, running to no oppositions or extremes; clear of all superstition, and equally clear of all liberalism; presenting the highest doctrines in the lowest and simplest forms; establishing a pure, universal morality never before established; and, with all his intense devotion to the truth, never anxious, perceptibly, for the success of his doctrine. Finally, to sum up all in one, he grows more great and wise and sacred the more he is known, needs, in fact, to be known to have his perfection seen. And this, we say, is Jesus, the Christ; manifestly not human, not of our world, some being who has burst into it and is not of it. Call him for the

present that 'Holy Thing,' and say: 'By this we believe that thou comest from God!' "

We are, therefore, faced with the problem of explaining this simple record if we reject the supernatural Christ. Nineteen centuries have passed, and yet no man, no sect has mastered his thought, comprehended his method, or fully applied it to personal, social, or national life. "The greatest minds have seen no farther," said Joseph Parker, "and added nothing to the doctrine of religion; the richest hearts have felt no deeper, and added nothing to the sentiment of religion; have set no loftier aim, no truer method than his of perfect love to God and man. Measure him by the shadow he has cast into the world—no, by the light he has shed upon it. Shall we be told that such a man never lived? Suppose Plato and Newton never lived. Who did their wonders and who thought their thoughts? It takes a Newton to forge Newton. What man could have fabricated a Jesus? None but a Jesus."

No, instead of getting rid of intellectual difficulties, this method increases them. We are asked to substitute credulity for faith and to concede that four unschooled and obscure men could invent Jesus and preserve the living proportions of this great teacher, friend, savior, putting proper words of wisdom in his mouth, investing his person with a unique charm of majesty and

simplicity, and producing such a sublime and enduring impression on the whole race that even Renan must needs journey to Galilee to explain the origin of a set of ideas that have covered the world.

But this is not all. Great efforts require great causes. We have not to reckon with a document, but with a history. I know that Renan has said that the nervous imagination of a woman has changed the history of the globe. But is not that requiring too much of our faith to ask us to concede that the greatest dynamic of history is born of a strong imagination that gave to the world a resuscitated God?

Here, stated briefly, are the facts. A Hebrew babe is born in Bethlehem of Judea about 1920 years ago. For thirty years he remained in comparative obscurity. During the three years that remained of his brief life he walked from place to place over a small scope of mountainous country talking to people by ones and twos and occasionally larger groups, and performing wonderful cures on the blind, deaf, paralyzed, and leprous. He talked of dying and rising again and returning to his Father. Jealous religious leaders had him seized by mob force and crucified between two thieves. His followers laid him in the tomb and turned away dejected and discouraged. That was the end of the *man* Jesus of Nazareth.

But what has come to pass? This morning



when you opened your newspaper the date on it referred to the birth of that man. The check you drew yesterday, the deed you recorded, the money you spent were all dated from that Bethlehem Babe. The corner stone of your state-house, the monument in your cemetery, the gates of the city all stand as mute but eloquent witnesses to the birth of this Child. Hymns to his praise are sung in every land and tongue. Kings bow to him. Teachers call him Master. Reformers draw inspiration from his example. Missionaries brave seas and swamps and savage people for his sake. Judges on the bench point to him as the great exponent of justice and brotherhood. Artists vie in painting his picture. His voice is heard in legislative assemblies and at the peace tables of the nations. Industrial leaders plead for the adoption of his standards. Redeemed drunkards and reclaimed thieves and harlots give glory to his name. For his sake homes are built for the poor, the orphan, the old, the insane, the sick. In his name cups of cold water are given and bread to the hungry in Poland and the Near East. As in the tones of one great polyglot oratorio there comes to-day like the sound of many waters a tumult of voices saying: "Bring forth the royal diadem and crown him Lord of all."

Do we think to escape intellectual difficulties by classifying him only as a man? We increase



our difficulties thereby. How shall we explain the change in climate that has swept across the world wherever his name has been carried and the fountains of good will that have been opened in the human heart since he ascended from Olivet?

He who said, "Before Abraham was, I am," who referred to the glory he possessed before the world was created, who declared, "I and the Father are one," and "He that hath seen me hath seen the Father," is not to be classified as a man. He was the sinless One. He had authority to forgive sins. He professed to be wiser than Solomon, greater than the scriptures, greater than the temple, lord of the Sabbath, master of the seas, and conqueror of death.

Those near him have left their witness. Peter said: "Thou art the Christ." John said he made all things and had power to give eternal life. Paul said all things were made by him and for him. Browning was right when he said the acknowledgment of God in Christ accepted by the reason solves for thee all questions in the earth and out of it. Lecky is right when he says the simple record of the three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortation of moralists. Renan was right when he says his life has been made a corner stone in the development of our race. To-day he walks down the years with the tread of a con-

queror. He is the Christ of all ages, the word of God, the power of God, the way, the truth, and the life.

To quote again from Horace Bushnell: "This one perfect character has come into our world and lived in it; filling all the molds of action, all the terms of duty and love with his own divine manners, works, and charities. All the conditions of our life are raised thus by the meaning he has shown to be in them and the grace he has put upon them. The world itself is changed and is no more the same that it was; it has never been the same since Jesus left it. The air is charged with heavenly odors and a kind of celestial consciousness, a sense of other worlds is wafted on us in its breath. Let the dark ages come, let society roll backward and Churches perish in whole regions of the earth, let infidelity deny, and, what is worse, let spurious piety dishonor the truth; still there is a something here that was not, and a something that has immortality in it. Still our confidence remains unshaken that Christ and his all-quickenings life are in the world as fixed elements and will be to the end of time; for Christianity is not so much the advent of a better doctrine as of a perfect character; and how can a perfect character, once entered into life and history, be separated and finally expelled? It were easier to untwist all the beams of light in the sky, separating and expunging one of the colors, than

to get the character of Jesus, which is the real gospel, out of the world. Look ye hither, meantime, all ye blinded and fallen of mankind, a better nature is among you, a pure heart, out of some pure world, is come into your prison and walks it with you. Do you require of us to show who he is, and definitely to expound his person? We may not be able. Enough to know that he is not of us, some strange being out of nature and above it, whose name is Wonderful. Enough that sin has never touched his hallowed nature and that he is a friend. In him dawns a hope. Purity has not come into the world except to purify. Behold the Lamb of God that taketh away the sins of the world! Light breaks in, peace settles on the air, lo! the prison walls are giving way. Arise; let us go."



IV.  
THE ATONEMENT.

O Love divine, what hast thou done?  
The incarnate God hath died for me!  
The Father's coeternal Son  
Bore all my sins upon the tree.  
The Son of God for me hath died:  
My Lord, my love is crucified.

Behold him, all ye that pass by,  
The bleeding Prince of life and peace!  
Come, sinners, see your Saviour die,  
And say, was ever grief like his?  
Come feel with me his blood applied:  
My Lord, my love is crucified.

. . . . .  
Then let us sit beneath his cross,  
And gladly catch the healing stream;  
All things for him account but loss,  
And give up all your hearts to him:  
Of nothing think or speak beside:  
My Lord, my love is crucified.

—*Charles Wesley.*

## DID THE DEATH OF JESUS ATONE FOR SIN?

"And I, if I be lifted up, will draw all men unto me." (John xii. 32.)

NOT the birth of Jesus, but his death is the turning point in the history of mankind.

All the wealth of sacred story  
Gathers round that cross sublime.

He came not so much to preach the gospel, but that there might be a gospel to preach.

On the marble slab in London unveiled in 1910 in memory of that great gospel preacher, Charles H. Spurgeon, are these words, thought by Dr. Maclaren to express the passion of his life:

E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme  
And shall be till I die.

In his great book on the atonement Dr. R. W. Dale says: "Either the death of Christ was the atonement for sin or else it fills me with despair."

Perhaps none other of the cardinal doctrines of our holy religion rest upon so ample a scriptural basis as does the atonement. The cross, which to the Jews became a stumblingblock and to the Greek's foolishness, is become the power of God and the wisdom of God. To certain critics to-day the cross is a stumblingblock. They object to a



bloody religion and a slaughterhouse theology. To others it is foolishness that the death of a spotless Lamb should affect the guilt of wicked men. It cannot be inset in modern philosophy. The new thought has no place for it, unless revised and abridged past all recognition. The cross must have flowers upon it to suit much present-day preaching. And as for nail prints and blood and agony, they are crude Salvation Army conceptions. It is only love and justice and truth we need. Jesus dying on the cross spoils the landscape of altruistic thought. In fact, the cross is quite too rugged and blood bespattered. Will the scene shifters please take the cross down from its weird place against the sky? We do not need the limp body of a dead man to bring us to God. With the cross down we can see the lovely landscape and the pellucid sky more clearly, and they will speak to us of Jesus, who loved landscapes and lilies and birds and trees. Now, instead of "At the Cross," will the audience please rise and sing:

Day is dying in the west  
Heaven is touching earth with rest?

History has made eloquent and conclusive rejoinder to that argument. A few poetic, refined, mystic souls may be carried away into realms of pious meditation by the contemplation of gorgeous sunsets, fading shore lines, stately mountains, and nightly splendor, but for the mass of

depressed and stupefied human hearts, bowed with the weight of centuries and gazing on the ground, stolid and stunned, struggling with sin, impaired in heart and mind, in imagination and will, selfish, sinful, and dead to higher values, that landscape represents only a truck patch, a cow lot, a hunting ground, or a hiding place—if the suffering God is not silhouetted against the sky. “Friends,” exclaimed Sam Hadley, “a drunkard never looks up.” But Sam Hadley, of Water Street, ragged, besotted, and despoiled, did learn to look up while kneeling at an altar singing:

At the cross, at the cross, where I first saw the light  
And the burden of my heart rolled away,  
It was there by faith I received my sight,  
And now I am happy all the day.

There are only two objections to raise against this modern effort to treat lightly the death of Christ, while at the same time stressing the life and teaching of Christ. It does not square with the New Testament or with human experience. If it is our purpose to revise the records by a judicious but arbitrary process of eliminations to suit a small group of intellectuals, let us be frank enough to acknowledge that the result is not Christianity according to Jesus or Paul, but Christianity according to the critic. And, like Unitarianism, it will not get very far in winning the masses. Despite the support of such brilliant

preachers as Channing, Parker, and James Freeman Clark, and such literary men as Emerson, Longfellow, and Oliver Wendell Holmes, the Unitarians in New England, even in Boston, have stood still while the other Churches have rapidly advanced. A brilliant Western Unitarian minister fell into conversation with a Methodist pastor and confessed his amazement that, while the Methodist Church, worshiping in a temporary house had six hundred members, he had only twenty. It reminds me of Dr. Horton's story of the Unitarian who bravely undertook to preach in open air in a poor district in Aberdeen. But after a time or two they told him if that was all he had to tell them there was no use of his coming. "Your rope is nae lang eneuch for me," said a fallen woman standing by.

The drawing power of our holy religion is the uplifted Christ. With this message St. Paul blazed his way in the Roman Empire, overcoming indifference and bringing to naught opposition. Determined to know nothing but Jesus Christ and him crucified, he invaded Ephesus, Philippi, Rome, and wherever he went he found hearers, made converts, and established Churches. One would venture the broad assertion that wherever the gospel of a crucified and risen Saviour has been preached in clearness, power, and love the Church has thrived. Otherwise it has languished or dwindled to a formal minority

who cling to a cold, rationalistic interpretation of Christianity.

As stated above, the scriptural basis for this great doctrine is ample. A long list of passages represent Jesus as (1) dying for sinners, (2) suffering for our sins, (3) bearing our sins, (4) being made sin for us. Moreover he is said (1) to take away the sin of the world, (2) to justify us by his blood, (3) to redeem them that are under the law, (4) to reconcile both Jews and Gentiles unto God in one body by the cross. He is (1) a propitiation for sin, (2) the Lamb of God that taketh away the sins of the world, (3) our passover sacrificed for us, (4) Christ once offered to bear the sins of many. Through his passion and death we (1) secure the gracious ministries of the Holy Spirit, (2) possess the graces which are fruits of the spirit, (3) achieve deliverance from the flesh and from the dominion of Satan, and (4) obtain eternal life.

Recalling some of the words of Jesus: "The Son of man came not to be ministered unto but to minister and to give his life a ransom for many." In the last night that he was betrayed, "he took bread and blessed it and brake it and gave it to the disciples and said, Take, eat; this is my body. And he took the cup and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

"The bread that I will give is my flesh, which I will give for the life of the world."

"I lay down my life for the sheep. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

"Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations."

"Now is the judgment of this world; and now shall the prince of this world be cast out. And I, if I be lifted up, will draw all men unto me."

In his great volume on "The Death of Christ," James Denney says: "All the Gospels describe the suffering and death of Christ with a minuteness that has no parallel in their narrative of other events in his life." All the narratives agree that Jesus taught that he *must* go up to Jerusalem and die. From the very beginning of his public ministry the sense of something tragic in his destiny was ever present to the mind of Jesus. To quote Dr. Denney again: "The divine necessity for a career of suffering and death is primary; it belongs . . . to our Lord's consciousness of what he is and what he is called to do; it is deduced from the malignant necessities by which he is encom-

passed; it rises up within him in divine power, to encounter these outward necessities and subdue them."

Without entering upon a discussion of various theories of the atonement, none of which exhaust the meaning of this vital and glorious doctrine, let us stress the *fact* of the atonement. However you may interpret the atonement, whether by the substitutionary theory, the moral influence theory, the governmental theory, or even, as some one has suggested, "in terms of democracy," whatever that may mean, there stands the glorious and regnant *fact*, which is as much more important than any theory as food is than a menu card. Without wandering into the war zone of this disputed territory may we not set down a few comforting conclusions on which there is a well-nigh universal agreement among Christians?

1. The death of Jesus was in perfect conformity to the will of God, who was "in Christ reconciling the world unto himself." The explanation and motive of Jesus's mission to earth, from the standpoint of the Father, is love. Divine love concentrates upon the cross. Behold what manner of love the Father hath bestowed upon us. After Calvary has been erected in the midst of the eternities, this great fact can never more be doubted. "Herein is love, not that we loved God, but that he loved us and sent his Son to be

the propitiation for our sins." If some have revolted at the suggestion of God's wrath expressing itself at the cross, all will yield to the appeal of love at the cross.

O Love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.

To quote again from Dr. Denney: "The death of Christ is an illustration, or rather a demonstration, of that love. It is a demonstration which can never be surpassed. There are great though rare examples of love among men, but nothing which could give any suggestion of this. Scarcely for a righteous man will one die; for the good man possibly one might dare even death; but God commends his love to us in that while we were yet sinners Christ died for us. . . . The interpretation of Christ's death through the love of God is fundamental in St. Paul. In whatever other relations he may define it, we must assume, unless the contrary can be found, that they are consistent with this. It is the commonest of all objections to the propitiatory doctrine of the death of Christ that it is inconsistent with the love of God; and not only amateur but professional theologians of all grades have rejected St. Paul's doctrine of propitiation as inconsistent with the love of the Father; but if a mind like



St. Paul teaches both things, if he makes the death of Christ in its propitiatory character the supreme demonstration of the Father's love, is there not an immense probability that there is misunderstanding somewhere?"

My purpose in using the above quotation is not found in its evident intention to support the propitiatory doctrine of the atonement, but to illustrate the truth that in any theory of the atonement the very heart and core is the love of God the Father. The cross is the nexus through which divine, redeeming love is released upon human life. The cross teaches us that God's love abides not in the heaven of heavens alone, but that it crosses all the barriers and bridges all the chasms and descends to all the depths where sinful men have fallen. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Eternal love is enthroned in the heavens, eternal love is at work in the world, eternal love shall conquer! Hallalujah! the Lord God omnipotent reigneth!

2. The death of Jesus was a voluntary sacrifice, a free and glorious expression of the love of Christ, who gave himself for us. "He humbled himself and became obedient unto death." He was not only in the harmony of perfect obedience to the Father, but he was in perfect unity with

the loving purpose of the Father. It was love that sent him after the lost sheep.

And none of the ransomed ever knew  
How deep were the waters crossed,  
And how dark was the night that our Lord went through  
E'er he found the sheep that was lost.

Here let us pause and marvel and worship. We are listening not to the world's greatest teacher, but to the Great Lover. Here is something more than theology; here is bleeding, suffering love. From this rugged cross there is released upon society a stream of love sufficient to ultimately redeem humanity, to overcome this deadly inertia that is gripping the heart of humanity, to cleanse all the sluggish channels of jealousy, bigotry, and sin, to create all the philanthropies with their multiplied ministries of kindness, to overcome racial antipathies, quench the carnage of war, and teach all the stammering tongues of men to join in one great anthem of peace on earth, good will to men.

This redeeming love acts in some marvelous way upon society and upon the individual. It is the inspiration of saint and the well-nigh irresistible appeal to the sinful.

In evil long I took delight,  
Unmoved by love or fear,  
Till a new object struck my sight  
And checked my wild career.

I saw one hanging on a tree  
In agony and blood  
Who fixed his languid eyes on me  
As near his cross I stood.

Ah! never to my latest breath  
Can I forget that look.  
It seemed to charge me with his death,  
Though not a word he spoke.

My conscience felt and owned the guilt  
And plunged me in despair;  
I saw my sin his blood had pilt  
And helped to nail him there.

Another look he gave which said:  
"I freely all forgive;  
My blood was for thy pardon shed;  
I died that thou might'st live."

Whatever one may think of the conception of these lines, it is true beyond all question that where the crucified Christ is held up to men he will draw them unto him. Perhaps it is an added evidence of his deity that each man sees in this uplifted Christ that which makes the supreme appeal to his soul, be he wise or unlearned, poet or moralist.

Just as I am, thy love unknown  
Hath broken every barrier down.  
Now to be thine and thine alone,  
O Lamb of God, I come!

3. The cross is a revelation not only of the love and mercy of God, but of the hatefulness and hurtfulness of sin and of the baseness, ingratitude, and inhumanity of man. It is a purely specula-

tive assertion, yet one is led to conclude that in no other way could God pardon the sinner and yet condemn sin. As Bishop Marvin says in his little book on "The Work of Christ": "The cross also speaks to our fears. It is God's final statement of the impossibility of winking at sin. The declaration, 'The soul that sinneth it shall die,' acquires its highest import from this fact. It is a clear proof that sin can never be pardoned as a mere act of executive clemency. It shows that justice is a supreme consideration in the government of God, a consideration so vital that when the Son places himself in the sinner's stead, even he must suffer. . . . Justice is one of the expressions of love, for what is the divine justice but Love governing the universe for the best ends?"

The baseness and ingratitude of man are also exhibited in the cross. "He came unto his own, and his own received him not." This blind, selfish world gave him a manger in which to be born, a cross on which to die, and a borrowed tomb in which to be buried. It fills us with shame and dismay that he was in the world made by him, yet the world knew him not; but was buffeted, insulted, falsely accused, spit upon, crowned with thorns, slain, and hanged on a tree. Herein the cross exhibits not only the love of God but the hatred of man.

4. The cross is, however, a revelation of a

power that is stronger than sin. Here at the cross Christ is despoiling Satan and destroying the works of the devil. "He comes to make the blessings flow, far as the curse is found." Here at the cross humanity may shake off its burden of guilt, break the shackles that bind, and renew its faith in God and man.

Dear dying Lamb, thy precious blood  
Shall never lose its power  
Till all the ransomed Church of God  
Be saved to sin no more.



V.  
THE RESURRECTION.



Low in the grave he lay,  
Jesus, my Saviour!  
Waiting the coming day,  
Jesus, my Lord!

Vainly they watch his bed,  
Jesus, my Saviour!  
Vainly they seal the dead,  
Jesus, my Lord!

Death cannot keep his prey,  
Jesus, my Saviour!  
He tore the bars away,  
Jesus, my Lord!

Up from the grave he arose,  
With a mighty triumph o'er his foes;  
He arose a victor from the dark domain,  
And he lives forever with his saints to reign.  
He arose!  
He arose!  
Hallelujah,  
Christ arose!

## DID JESUS RISE FROM THE DEAD?

"Now is Christ risen from the dead." (1 Cor. xv. 20.)

ONE of three things must be true: Either Jesus and his followers were deliberate deceivers; or they were themselves deceived; or the resurrection is a historical fact.

All who have given any systematic study to the New Testament and the rise of the Christian Church will agree, I presume, that the announcement of the resurrection lifted the early disciples from a state of dejection and doubt to a state of overflowing joy, courage, and hope. These men who were "slow of heart to believe," who "were troubled" as they walked to Emmaus, who were overhauling their fishing tackle preparatory to returning to their former manner of life, and who were "terrified and affrighted and supposed they had seen a spirit," even when Jesus himself stood in their midst and addressed them with the salutation, "Peace be unto you"; these very men, I say, became suddenly joyous, courageous, and full of unconquerable hopefulness. They behaved so noisily that Peter considered it necessary to explain, "these are not drunk." They ate their bread with gladness, and rejoiced that they were counted worthy of persecution. They sang in prison cells, and later walked gleefully to death in its most horrid forms. They resolutely accepted

persecution and martyrdom. "They were stoned; they were sawn asunder; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy."

It cannot be disputed with any show of reason that this change was brought about by a *belief* in the resurrection of Jesus. Those dejected men and affrighted women were convinced that Jesus came out of the tomb which Joseph of Arimathea had furnished. The body, which they came to anoint for death, that the spices might quench the charnel odors of the grave and stay somewhat the ravage of worms, the body whose gaping wounds made such a gruesome impress on the anguished soul of Thomas, the body which they tenderly lowered from the cross and wrapped in linen and laid in a sepulcher, had come out of that grave able to walk the dusty highway, talk in familiar tones, eat with his old disciples, exhibit nail prints, and challenge them to "behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have."

A pseudo scholar of the radical type is reported to have remarked, concerning the virgin birth and the resurrection, that he did not care how Jesus got into the world or out of it. Now that is one more example of learned stupidity, responsible in large measure for the general revolt against

the critical method. Does not that gentleman know that but for the resurrection, or at least a confident belief in the resurrection, there would have been no Paul, the intrepid missionary; there would have been no New Testament; there would have been no Christian Church, in the pulpits of which he now ventilates his views, and from whose table he eats; there would have been no Christian civilization slowly overcoming the grossness, brutality, and despair of paganism?

Bulking against the horizon of apostolic Christianity are three indisputable facts. First, as already stated, the restoration of confidence and hope in the first disciples was due to the announcement of the resurrection and to the frequent appearances of Jesus. Second, after Pentecost the Church at Jerusalem considered itself distinctly commissioned and empowered to bear witness to Jesus. Third, according to Paul the gospel is an ellipse with two foci—viz., the *cross* and the *resurrection*.

Upon reflection all can readily see that the very heart and core of the testimony of the apostolic Church was due to the fact of the resurrection of Christ. They did not need to testify to the fact of his having lived, for he had walked among them from childhood. And as for his death, was not that the crowning sensation of Jerusalem, involving not only the mob and the rabble, but the high priest, Pilate, Herod, and

all the visitors that made up the floating population of the city in the Passover season? The one thing that struck terror to those wicked men who plotted his death and the one thing that involved a rebirth of hope for his devoted followers who saw him die was: "The Lord is risen."

In a remarkable way the disciples employed that mighty witness. When Peter stood up to preach at Pentecost, his sermon was little else than testimony to the resurrection of Jesus. Four times in this discourse he asserts this glorious fact.

1. "Him . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts ii. 23, 24.)

2. Referring to David, he asserts that he, being a prophet, knew that God would raise up Christ to sit on his throne. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." (Acts ii. 31.)

3. "This Jesus hath God raised up, whereof we all are witnesses." (Acts ii. 32.)

4. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Later, when Peter and John were in the midst of an excited throng at the temple, that ran

together in the porch that is called Solomon's, Peter, again the spokesman, reminds them that they had "killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts iii. 15.)

Being cast into prison because of this incident, Peter and John were publicly examined the next day in the presence of Annas, Caiaphas, and others. On this occasion Peter said: "Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." (Acts iv. 9, 10.)

Shortly after this, when believers were so multiplied that Luke says there were multitudes added to the Lord, both men and women, the high priest rose up and all they that were with him, and laid hands on the apostles and put them in prison. But the prison doors were opened and they were commanded to "go, stand and speak in the temple all the words of this life."

Great excitement prevailed as a result of this escape from prison, and the chief priests "doubted whereunto this would grow." Immediately they haled the apostles into court, inquiring of them, "Did we not forbid you to teach in this name?"

Then Peter and the other apostles said: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour." (Acts v. 29-31.)

Are not these references sufficient to plainly show that the early apostles considered every occasion a challenge to tell men that Jesus had conquered death and was alive forevermore? This was their answer to the awful tragedy of the cross. This was their credentials to a sinful, indifferent, doubting world. This was their weapon of offense and defense. This gave them heart and hope, driving power and missionary zeal. This steadied them in persecutions. Through a shower of stones Stephen saw Jesus standing on the right hand of God.

The doctrine of the resurrection underlies like a stratum the whole of the New Testament. When Paul says, "If Christ be not risen from the dead, then is our preaching vain and your faith also is vain," he might have said that in such an event there would have been no preaching and no Christian faith. Christ's followers would have melted away as did those of Judas Maccabæus or Pope Urban, and his name would have been catalogued with the world's heroic dreamers.

Once let the Christian Church lose the doctrine of the resurrection and eliminate the supernatural



from religion, and we face that very result even yet. Christianity will deteriorate into a polished system of ethics, men will substitute sanitation and service for salvation, and the face of Jesus will recede into the cold, misty atmosphere of literary and historical criticism, leaving us bereft of all ringing reality to bemoan that "the spring sun shines out of an empty heaven and the Great Companion is dead." The Church to-day is commissioned to bear witness to Christ as not only the crucified but the risen Lord. It is not enough for her to witness that he *was* on earth; she must witness to him as a living Saviour to-day. As Bishop Thoburn said: "If you know that Jesus was crucified, I know that he was raised from the dead. And if you ask me how I know he was raised from the dead I will tell you that I know it because he is alive to-day. And if you ask me how I know he is alive to-day, I will tell you that I know he is alive to-day because I had a little talk with him before I left my room this morning."

With Professor Milligan I heartily agree when he says: "If the resurrection of our Lord be a fact, it is undeniable that it ought to occupy a far more important place than it generally does alike in our theological systems and in our religious life."

As for St. Paul, he stakes all his gospel on the fact of the resurrection.

To be sure, Dr. R. J. Campbell, in his book,

"The New Theology," written while he was still pastor of City Temple, London (shades of Joseph Parker!) deals rather sharply with St. Paul as follows: "Paul's theory as to the resurrection of every physical body is just nonsense in the light of our knowledge of the universe and its laws, and we may as well say so." Soon after writing this brilliant essay Dr. Campbell went into eclipse, while Paul abides as a fixed star, and thousands of preachers continue to read at the open grave the majestic language of 1 Corinthians xv.: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Meanwhile Dr. R. J. Campbell, so polite rumor runs, has been beating his way back to the old simple faith. Perhaps now he has a little more patience with St. Paul. Even Mr. F. W. H. Myers, after drifting into a prolonged investigation into the phenomena of spiritualism, followed the processes of his honest and gifted mind back to the Christian faith, and writes at the conclusion of his work, "Human Personality and Its Survival of Bodily Death," the following: "We can now claim to have discovered something within us which belongs to an environment which is exempt from earthly conditions and which may antecede at once and interpenetrate our material

scheme of things. Those ancient views, therefore, which represent the soul's immortality as determined by its very nature and origin, find themselves now as never before supported and reinforced."

Both the argument of the modernists and its refutation are found in Luke xxiv. In this passage it is asserted, first, that Christ stood in their midst in bodily form. Second, his body was changed, etherealized, spiritualized, glorified. As another writer puts it, he came suddenly into their midst, the doors being shut. Third, they thought he was only a spirit or apparition. Fourth, to prove his physical reality he challenges them to "handle me and see; for a spirit has not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet." After this he requested food, and they gave him broiled fish and honeycomb, and he ate with them. Then he spoke these words unto them: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day."

That Christ rose from the dead is testified to by five writers and six books of the New Testament. John's words may be broadly applied: "And he that saw it bare record, and his record is true; and he knoweth that he sayeth true, that ye might believe." He was seen, as Paul reminds us in 1 Corinthians xv., by Peter, by the twelve,

afterwards by more than five hundred brethren at once, by James, by all the apostles, and finally by Paul himself. "The variety of circumstances under which the risen Saviour appeared" are set down as follows by Professor Milligan: "It was not simply to one person or set of persons that he manifested himself at different times; nor was it only to persons whose frame of mind at the moment may be supposed to have been the same. The women in a company; the two disciples on the way to Emmaus; the apostles assembled without the doubting Thomas in their midst; the same apostles assembled with Thomas in their midst; the five hundred brethren; the seven apostles by the Sea of Tiberias; the eleven who were present at the ascension; Mary Magdalene, Peter, James—each of these last alone—how different are the groups which witnessed the stupendous fact! Nor were the feelings of these different groups, at the instant when the manifestations were made to them, less various than the groups themselves. The women departing quickly from the sepulcher with fear and great joy; Mary Magdalene standing without the sepulcher weeping; the two disciples talking in sadness of all the things that had happened; the apostles assembled with shut doors for fear of the Jews; the same apostles again assembled, with the addition of one who was resolved to put any appearance which they might witness to the

strictest proof; the brethren in Galilee gathered together in obedience to Christ's command and in wondering expectation of what was to happen; the seven engaged in their old occupation as fishermen; the eleven at Mount Olivet already convinced, their incredulity over, and rejoicing in the presence of their Lord with the full assurance that it was indeed himself; is it possible to conceive a greater variety of moods than those in which they were, to whom Christ showed himself alive? On many of these occasions, too, our Lord did not appear only for a moment, striking them with a sudden astonishment, and then disappearing from their sight. He spoke to them, and they were able to treasure up his words. He gave them in many particulars their commission to the world, and in the spirit of it they spent their whole future life. He encouraged them by his promises, and they found in them their stay amidst all the persecution which they afterwards endured. It is hardly possible to think of a greater variety of circumstances calculated to test the reality of the impression made on them."

All the rationalistic efforts to explain away the physical resurrection of Christ have been flimsy failures. There have been three general lines on which these explanations have proceeded. First, that Christ did not die, but merely swooned, later revived, and slipped out to join his comrades. If this is true, what became finally of his

body when he did die from the effects of his awful wounds or from natural causes?

Second, that the disciples stole the body and participated in a fraud on themselves and on the whole world. But if this is true, can the critics explain the fact that the men who framed this fraud later died in his name in horrible torture, blessing his name to the last?

Third, that they became so excited when Christ died in crucifixion that they saw visions or had hallucinations. In answer to this I will say that one person might have had such a hallucination, but it is ridiculous to think that several hundred would have such a vision at various hours under many different conditions.

To quote from Fairbairn: "The resurrection created the Church, the risen Christ made Christianity; and even now the Christian faith stands or falls with him. . . . If it be true that no living Christ ever issued from the tomb of Joseph, then that tomb becomes the grave, not of a man, but of a religion, with all the hopes built on it and all the splendid enthusiasms it has inspired."









239.9  
Se48c

2109

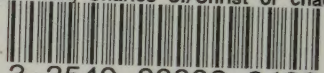
THE MASTER'S COLLEGE  
POWELL LIBRARY  
SANTA CLARITA, CA 91321

THE MASTER'S COLLEGE

239.9 Se48c

MAIN

Selecman, Charles C./Christ or chaos



3 3540 00002 8482